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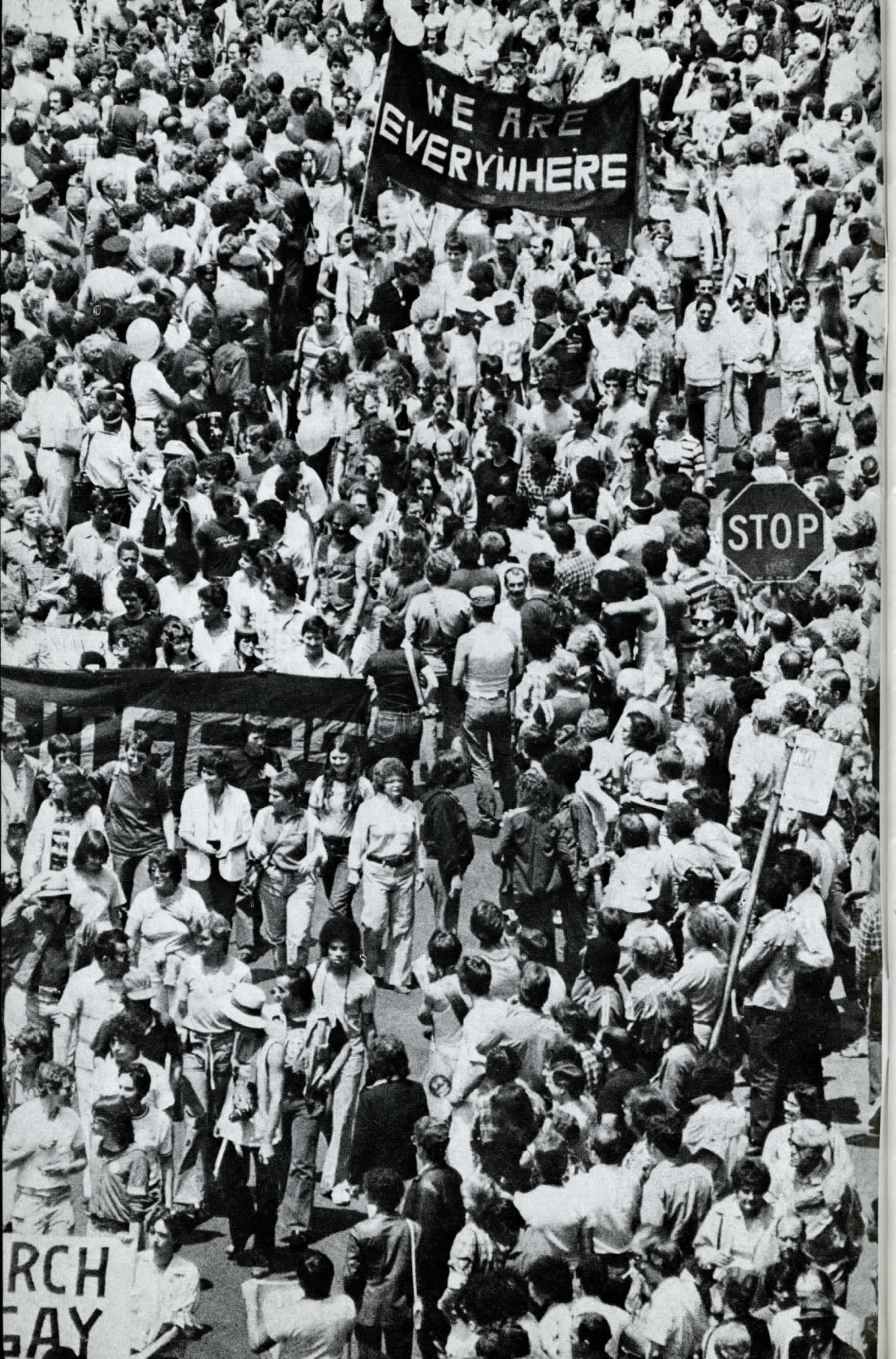
OCT. 14, 1979

NATIONAL

MARCH!

ON WASHINGTON FOR LESBIAN AND GAY RIGHTS

Official Souvenir Program



B. Lane

Welcome to the March

by Alan Young

Lesbians and gay men are making history here today. But this great assemblage is more than a March and Rally. We celebrate the 10th anniversary of the Stonewall Rebellion. We reaffirm our commitment to the struggle for full human rights. We redouble our efforts to educate ourselves and the public. We reach out to gay brothers and sisters. We commemorate loved ones, friends, acquaintances, the known and the unknown, who have been victims of murder and suicide. We rejoice in the pleasures of our bodies. We honor the gay men and women of the pre-Stonewall era, who survived and especially those who spoke out against prejudice and ignorance. We feel our anger and our sorrow, as well as jubilance and bliss—and the calm within. We march. We smile. We kiss and we hug.

We will probably be back again.

This March is a living symbol of a culture that has its roots in human biology and ancient civilizations; a culture that today is exploding with self-affirmation at the very moment its enemies are intent on silencing or destroying it.

The key to our survival and our future may well be found in slogans like "Gay Pride!" and "Gay Is Good!"—in not a trivial literal interpretation; but a deep understanding of our accomplishment as gay people, and of what we have offered human civilization in the past, and what we can offer at this crucial juncture.

The planet Earth is in crisis; and the crisis worsens each day, while greedy men insist on continuing age old patterns of dominance, control, and exploitation—all in the name of progress and normality. Gay men and lesbians gather together in our rich diversity, affirm if only by our presence here today, a belief in the possibility of cooperation, communication, nonviolence, sharing, and of love itself.

In marching for gay rights, we should not forget that for many of us, gayness is not merely a sexual preference or source of oppression; but a connection with a rich tradition of creativity, sensitivity, and beauty. This gayness also implies a rejection of the rigid gender role system that is at the heart of our planet's crisis.

Our discoveries as we wander through this "Lavender Culture", then, are a multi-leveled foray into the emotional and intellectual, the personal and the civic, the external and the internal. Those of us

who are men and those of us who are women may cross paths frequently or not so frequently during this voyage, but by and large the voyage will be different for us on the basis of gender.

Coming out in the lavender culture is as simple as a night at a gay bar or a romp in the sack, as complex as dealing with our families, or making a friendship or love endure. But let us also acknowledge the writings and the paintings, the music and the dance, the plants and the animals, the men and the women we have touched and those who have touched us.

We, who are supposed to be rootless and without progeny, cringe at the knowledge of Jr. High school kids still being called "queer", and we pay tribute to our forefathers and foremothers—to Sappho, Walt Whitman, Michelangelo, Rosa Bonheur, Natalie Barney, Oscar Wilde, Magnus Hirschfeld, Edward Carpenter, and Gertrude Stein. No less forefathers and foremothers are the living ones: Jeanette Foster and Harry Hay, Craig Rodwell and Phyllis Lyon, Del Martin and Frank Kameny, Jim Kepner and Barbara Greer, those who produced and supported *One* and the *Ladder*.

Let us discover and rediscover (especially those of us who are gay men) the work of Christopher Isherwood, John Horne Burns, Merrill Miller, Alan Ginsberg, Paul Goodman, and James Baldwin.

Let us also remember the martyred Billy Size, the invincible Molly; let us ponder the lives of Malone, and yes, Sutherland, the queen whose campy, caustic wit is a reminder of the camp culture that both perplexes us and pleases us even today; a subculture that has served to keep us alive and in community. Even as it seethes with oppression and self-oppression. Let us remember the gays who marched in this city before, to say no to racism and war—men and women such as Igal Rodenko and Barbara Deming, Robert Spike and Bayard Rustin. Also, let us remember those who marched in Philadelphia for the *Annual Reminder*, in San Francisco at the State Steamship Lines, and in New York when Diego Vinales was impailed on a fence.

Let us give equal greeting to the men among us who are house carpenters and those who arrange flowers, to the women who drive forklifts and those who walk the streets—to the ribbon clerks and the factory workers, the doctors and the teachers, the masseurs and masseuses, the blind, the deaf, the retarded, the lame and the schizophrenic.

Our new lavender culture is enriched by the men who write for *Fag Rag* and *RFD*, and by the women who put together the *Michigan Women's Music Festival* and the *Lesbian Tide*.

Let us reflect with glee on all places where straight people have had to deal with us—in the Democratic Party, the Republican Party, and the Social Worker's Party; at pot parties and dinner parties, at

high school proms and fraternity bashes, in churches and synagogues, and psychiatrist's conventions; in food co-ops, chambers of commerce and anti-nuclear demonstrations; in jails and palaces; in Greenwich Village and Cincinnati; and in Bellows Falls, Vermont.

Our lavender culture memorializes with tears of rage the lives and deaths of Ovideo Ramos and Richard Heakin; Lydia French and Carol McEldowney, Mike Silverstein and Ally Amundsen, Robert Hillsborough and Reneé Wagler. We cry out for those who suffer persecution in Tehran and Havanna, in Buenos Aires and San Francisco, and we rejoice in the efforts of gay liberationists from Toronto to Barcelona, from Sao Paulo to Dublin, from Paris to Manila.

Today in the capital of America, we are all here, the almost liberated and the slightly repressed; the butch, the femme and everything in-between; the androgynous; the monogamous and the promiscuous; the masturbators and the fellators and the tribadists; men in dresses and women in neckties; those who bite and those who cuddle; celebates and pederasts; diesel dykes and nelly queens; amazons and size queens, Yellow, Black, Brown, White, and Red; the shorthaired and the long, the fat and the thin; the nude and the prude; the beauties and the beasts; the studs and the duds; the communes, the couples, and the singles; pubescents and the octogenarians. Yes, we are all here! We are everywhere! Welcome to the March on Washington for Lesbian and Gay Rights!

"HARVEY MILK'S BODY"
(Sung to the tune of "John Brown's Body")

Harvey Milk's body lies a-mouldering in the grave,
Working for a better world for us his life he gave.
Now we march together, no his death won't be in vain,
For a gay rights bill we'll gain.

We will end discrimination
With appropriate legislation.
We're the glory of our nation.
Dan White won't tread on us.

Lesbian and gay youth are entitled to their rights,
Oppression and harrassment make their lives a heavy plight.
We'll be there to help them in obtaining their gay rights
And sexual liberty.

We will end discrimination
With appropriate legislation.
We're the glory of our nation.
Anita won't tread on us.

In military gay and straight are marching side by side,
But to avoid dishonor gays have all been forced to hide.
In government only closet homosexuals survive.
Closed doors we'll open wide.

We will end discrimination
With appropriate legislation.
We're the glory of our nation.
The laws will change with us.

There is no great endeavor that our gay strength won't enhance.
So why should we be barred from self-expression and romance?
Jimmy you plead human rights, well here's a perfect chance—
With an order you'll prove your stance.

We will end discrimination
With appropriate legislation.
We're the glory of our nation.
And remember in November we vote.

by Maija, Cele, and Libby of the Slogan Committee

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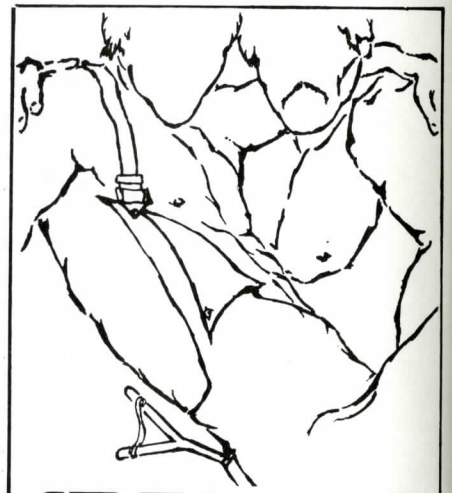

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B. Lane

Long, Long Road to Washington

by JIM KEPNER

Although lesbians and gay men have contributed disproportionately to American life, it has taken us a very long time to get here, to make our rights a national issue, alongside other minorities. And those who underestimated our difficulty have long counted that tardiness a mark of inferiority.

BEFORE THE MOVEMENT: A PERSONAL ACCOUNT

Most gays before 1950 bought society's view that they were sick or sinful, so I was not surprised in 1943 that my urgings to organize met consternation. To face the issues even secretly seemed unthinkable.

I didn't know that Henry Hay, who would launch our movement in 1950, had been making similar tries, nor that Henry Gerber had actually incorporated Chicago's *Society for Human Rights in 1924*. Inspired by Germany's thriving gay movement, he had sought big-name supporters (Birth controller Margaret Sanger said no because of his bumptious chauvinism, tho she, like Edith Ellis and Emma Goldman, had long defended gays). He settled for a postal worker, a Black street preacher and a laundry queen (?)—all soon arrested. Bitter at the lack of support, Gerber returned to the Army and ran a pen-pals club for ten years—a chief way for lonely gays to meet. He dropped that thankless task in 1939 and joined several men in a lively correspondence on the need to organize.

They explored problems still with us, barely seeing the divergence of their social goals or definitions of homosexuality. They wrote windy letters to anti-gay publications and each joined the homophile groups that formed later.

The problems of a class of people can only produce a movement after a few able, charismatic individuals agree on how to define and approach those problems. The answers were not self evident. *Most pre-1950 gays* were mired in Freudian or religious guilt or romantic longings for ancient Greece, or too frightened to admit any common feeling for other gays.

Those who felt such empathy staffed movements for every *other* cause, not daring to mention our own. We were often asked by

Blacks or others: "What do *you* know, man? You ain't felt the shit always coming down!" Like Sgt. Matlovich later, we dared not say *how* we knew about the shit coming down.

In 1944 [military mobs chasing Zoot Suiters beat up gays as well] I heard about the Sons of Hamidy, billed as a prestigious national gay league. I recruited several San Francisco queens, but soon realized that SOH (named for Athenian hero Harmodius) was mythical. I was attacked in print for publishing a prophetic poem with the lines: "Hamidy also shall prosper/ and the ban on comradeship be lifted/ The unspeakable shall be open and unashamed."

Back to the closet. Joined two Left-led marches on Washington about 1947, for peace, Black rights and housing. The Left then viewed gays as a cancerous symptom of burgeois decay, so while some of us waited to see a reluctant liberal congressman, one guy suggested threatening to expose the congressman as queer. I trembled in rage, but apparently *gay Black* squelched the move. If *I'd* spoken out I'd have been drummed out of the movement. I was anyhow, as were many gays, once I admitted my gayness.

Back to D.C. in 1967 during the Third National Conference of Homophile Organizations. Four of us from L.A., one a Latin, visited liberal congressman George Brown and actually agreed not to embarrass him by a "kiss of death" endorsement. Brown narrowly lost his seat later after refusing to answer an *Advocate* questionnaire. I tell this to show how painfully we had to evolve ideas now taken for granted. Even in 1967, most gay activists wanted only to "get the law off our backs" and have no further truck with other queers.

That gets ahead of our story. Each year thousands of gay bars were raided, tens of thousands arrested. A few asked, how long?

In 1943 while trying to come out, I saw a raid at San Francisco's old *Black Cat.* As I approached, hot to join my brothers and sisters, the cops beat me to the door, and despite quixotic visions of playing hero, I hid and watched a dozen cowed macho types hauled out, and a dozen screaming, struggling drags. *Their* noisy resistance inspired me, but lacked the spark to flare into group action. Had I but yelled "*Gay Power*!" as Craig Rodwell would 26 years later at Stonewall! One queen paid dearly for screaming at his captor, "Don't shove, bastard, or I'll bite yer fuckin balls off!"

THE MOVEMENT STARTS

The military busted out tens of thousands of gay men and lesbians during and after World War II, and many more "suspected perverts" lost federal and private jobs as a result of gossip or "psychological tests."

In 1950, after Kinsey had told the world how numerous we were, with the Korean War begun and the Red Hunt going wild, Henry Hay

and a few friends launched the Mattachine Society, named for secret Medieval societies and Indian ritual dancers. They circulated a petition against U.S. action in Korea and helped protest beatings of Mexican-American youths.

It wasn't America's first gay group. There'd been a drag-queen league 50 years before, discussion groups in Boston, 1943, and Philadelphia, 1948, an Atlanta gay church, 1945, and a NY gay veteran's defense group for some years, but like Lisa Ben's secretive magazine, 1947–48, they had little connection with what followed.

Hay's group grew slowly. With the slogan, "Now is the time to fight!" *Mattachine* fronted a Committee to Outlaw Entrapment. By year's end, hundreds of women and men crowded into rap groups all over Southern California. The elation of being at last on the move made those who sought only law reform and loss of timidity expect a quick victory. Those who saw gay rights tied to broader justice issues or sexual freedom felt it might take a decade or so.

With ground prepared by Cory's 1951 book, *The Homosexual in America*, Mattachine spread to San Francisco and Chicago. But new members reflected America's most fearful and conformist period. Their discovery of the founders' radicalism was a deep shock, and while Charles Rowland tried to negotiate, Hay yielded nothing to the newcomers, who ousted the founders at a Spring '53 convention.

High point of that meeting before we tore one another apart was Rowland's appeal, paraphrased here: "We are here today, brothers and sisters, proud and united, Black, White, Yellow and Brown. But we are behind closed doors. I look forward to a day when we shall march arm in arm, ten or twelve abreast, down all the main avenues of America, an army of lovers, singing militant songs."

His vision horrified the insurgents, who severed all ties with the first Mattachine but the name. The new society was out of the closet, ready to work openly and democratically, but badly demoralized and committed to image-polishing, low profile law reform and cause-and-cure research—and "don't categorize us with Blacks and others!"

L.A.'s *Knights of the Clocks* started in *1951*, a briefly thriving social group of Black/White gay couples and their parents. Such mixing was rare then, *except* in gay and radical circles. It would take awhile for us to see how often it had a patronizing tone.

ONE Magazine, growing out of the Knights and Mattachine, continued the radical tradition somewhat, publishing Americ's first openly sold gay magazine, frequently shocking its nervous readers and appealing to the Supreme Court its right to publish. ONE was named by a Black member and a Latin was among its founding directors, all using their real names. Half the staff were women until 1958, and we balanced male–female material as best we could.

ONE began regular counseling in 1955 and gay studies classes in

'56. A 1954 attempt to open a NYC office spun off *The League*, active until just before the NY Mattachine Area Council began in Fall '55.

Mattachine never regained its early spirit or numbers, but with national membership near 100 it opened new fields in Detroit, Denver, Washington, Boston, Philadelphia and Miami. In 1957 the headquarters moved north where a society magazine had already begun. After long feuding with NY and Denver, San Francisco expelled the chapters. Some changed their names; others found new tasks.

In *Sept '55*, eight *San Francisco* women started Daughters of Bilitis, at the urging of a Philippina lesbian. They took the name from the poem, *Songs of Bilitis*, and soon worked closely with the now less cosexual ONE and Mattachine. DOB was the most conservative of the "Big Three" until the 60's when they began to evolve toward radical feminism.

Other groups were brief: a mostly lesbian gay AA chapter and a gay Church, both L.A., 1956, etc. The movement gained impetus from anti-gay drives in England, Miami, Santa Monica and elsewhere (Favorable church reports in England led to law reform in 1967).

THE NEW HOMOPHILE MOVEMENT

San Francisco launched several new groups after 1962: *the League for Civil Education* with two feisty newspapers: the *Tavern Guild*, a first in gay business organization; the *Society for Individual Rights*, first group having a clear program to build the gay community; the *Council on Religion and the Homosexual*, opening doors to mainline churches and seeding Councils in L.A., Philadelphia, Dallas and Montreal; *Citizen's Alert*, and inter-minority police watch; *Vanguard* for street gays, a 1966 preview of post-Stonewall Gay Lib groups; and the stormy National or *North American Conference* of Homophile Organizations, which met in Kansas City, San Francisco, Washington and Chicago, trying to steer a course for the movement.

Dr. Franklin Kameny and Barbara Gittings unrelentingly fought military and civil service discrimination. NY Mattachine bar sit-ins challenged state regulations against serving known gays. We began winning some legal cases. Eastern gays began picketing the White House and Independence Hall annually.

The East–West rift in the National Conference was expressed by a near-unamious 1967 Western Regional resolution:

> "Since the homosexual community is composed of all types of persons, we feel that the movement ought not be constricted by any limiting concept of public image. The homosexual has no image to protect . . . we assert the right of individuals to be what they are and do what they wish as long as it does not infringe on the rights of others.

> "One purpose of homophile groups is to explain the various alternatives open to the individual and the possible consequences of such alternatives. . . ."
>
> "We do not feel that drag, sado-masochism, and other aspects of sexual behavior can be summarily dismissed as necessarily invalid expressions of human love. . . . We have a special interest in understanding all sexuality."

The East repudiated this word for word, but *Young Turks* Randy Wicker, Craig Rodwell of the Whitman Bookstore, and Bob Martin of the first Student Homophile League, Columbia, had broken the conservative Eastern ranks. The West also heard the first complaint that not even the sympathetic men were really hearing the women's concerns.

Gays in four cities protested Draft discrimination in 1966, while others joined anti-war protests. Many half closeted gays helped lead the Berkeley Revolution. 200 protested L.A. police brutality in February '67, joining other minority community protests. In August '68, Port of Los Angeles gays answered a bar raid by "raiding" the police station with flowers. An ex-Penecostal preacher was there, and it led to the founding of *Metropolitan Community Church*; of *HELP*, a gay legal aid society; of *SPREE*, a movement-minded film club; and real growth for the 12-page *Advocate*. Dignity was also started, for gay Catholics, and militancy was rising in California and Minnesota. Young Turks took over the Eastern Conference. The slogan Gay Power was in the air.

THE RAID HEARD ROUND THE WORLD

The next act almost blotted from memory all that preceded.

The June 28, 1969 Stonewall Inn raid in New York's Sheridan Square should have been routine. Cops had always seen gays as pushovers: wade in, smash some furniture, rifle the cash box, bruise a few fags and herd them out to the vans. But halfway thru this routine, the worm turned. Shouts of Gay Power rose on Christopher Street. Pennies and jeers were thrown, then an uprooted parking meter. The cops got locked inside the bar. Guns drawn, they watched the curtains flame up! Reinforcements arrived—for both sides—and Sheridan Square seethed with the gay rage no one had thought possible. Leaflets went out that nite from Mattachine Action Committee. More push and shove with cops. Poet Allen Ginsberg, long a one-man gay liberation front, said, "The guys were so beautiful . . . they've lost that wounded look. . . ."

NY press coverage was prejudiced but full. Tremendous impact, tho with but a fraction of the gay press we have today, it took weeks for word to reach cross-country. It had its greatest impact on gays closeted in the radical or hip movements, who'd thought the homophile groups too tame. Secretly gay whites who'd worked in the

South for Civil Rights had been told by newly gutsy Blacks, "Go home and fight it out in your own community." It was time for that!

An angry counter-culture radical *Gay Liberation Front* began in New York days later, and in six months they were all over America and Europe, young, anarchic, funky, brash, quickly evolving a new definition of gayness, interpreted in revolutionary terms. We paraded, sought alliance with straight-radical groups, and with the vigorous new *Women's Liberation* movement. We found that radical lesbians and GLF Blacks wouldn't sit quietly in the corner, and even old-time white-male radicals didn't know how to deal with their rage.

The radical lesbians, needing self definition, drew off from the largely white-male gay movement. Then after two years of zapping Churches, politicans, the media and shrinks–NYC's *Gay Activist Alliance* being the master of the tactic–many radicals settled down to build multi-purpose service agencies such as the federally funded Gay Community Services Center in L.A. and others even in small communities. Politicians began to court the gay vote and we racked up major electoral victories culminating in several local equal rights ordinances.

The Dade County one brought Miss Florida Orange down on us, and despite our largest nationwide campaign to date, [Miami] voters quashed the "Gay Rights Ordinance." Similar losses followed in Wichita, St. Paul and Eugene. We began to fear we couldn't win that sort of battle, until our massive same-day wins in Seattle and California. These battles brough new alliance with the Women's Movement, brought many big names to our aid, and brought tens of thousands out of the closet for the real revolution of recent years: strong participation by many business and professional people, with new styles, techniques and objectives.

IS THERE LIFE AFTER ANITA BRIGGS?

I've had to skip over hundreds of important matters: the Psychological Assn's new view of us; the *Gay Academic Union*; Howard Brown's coming out; *Elaine Noble*'s election and *Harvey Milk*'s; the New Orleans fire and others; the new *Advocate, Gay Sunshine*, the diverse lesbian press; many gains with the media and in mainline churches; the start of "Third World" groups; and the *Milk–Moscone shootings which did so much to bring us here.* The Dan White verdict riot last November was an echo of Stonewall–but with what a difference!

Many gays can't see a purpose to this march, since it isn't a response to any particular threat or enemy. We've marched so often in response to attacks, it's time to make a positive statement, and everyone who stands up here and now speaks ten times as loud. We are here to acclaim our freedom, our uniqueness, our creative diversity,

our commitment to human dignity for all. Without anger or fear we come to claim our full birthright.

But the new frontier is inside us. We still have work to do in the social service, political and educational areas, but it is time to look inside ourselves, individually and collectively, to explore the gay spirit, the roots and nature of our uniqueness. That was an aim of original Mattachine, and of pioneers Edward Carpenter and Gerald Heard. We have only begun this exploration. Who knows where it will take us?

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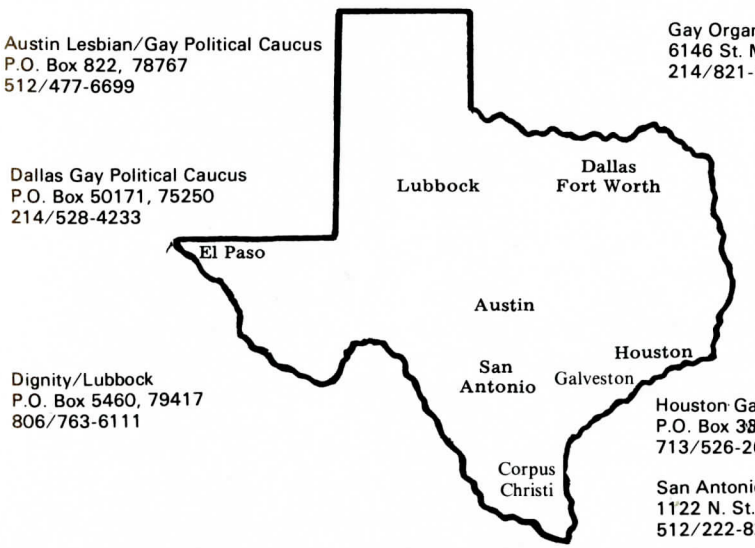

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B. Lane

No Man's Land: An Introduction to Lesbian Culture

by Karla Jay

A Little Herstory

A people cannot exist without a culture—that is, a common set of values and experience passed down from person to person, from generation to generation. That is why conquering nations try either to destroy the culture of those they wish to rule, as the Christians did to the so-called heathens by forcing a new religion upon them, or by absorbing the conquered culture into their own, as the Romans absorbed the Greek goddessess and gods.

Homosexuals and especially lesbians are in a unique position regarding our culture. Unlike other groups which at least have memories of having had their own culture at one time (however distant), homosexuals and lesbians (all women, of course) have no memory of a time in which we had a separate, viable culture, of a time when we have not been subsumed into the heterosexual mainstream. Naturally, there have been cultures in which homosexuals and lesbians were accepted, and even honored (as in ancient Greece), but the homosexuality was still incorporated into the mainstream culture and the people who practiced it were not assigned a separate identity—i.e., homosexuality was an act, not a lifestyle.

In the nineteenth century male homosexuality and lesbianism emerged from a "sexual preference," isolated as a mere sexual inclination, to become a "way of life," a culture, and places where gay people could meet one another, such as bars, formed. Lesbians and male homosexuals first began to identify themselves as more than sexually different.

We started to develop outward signs of a culture, such as language to define types within our community, or sexual acts, for which there was no "heterosexual equivalent." We also started to dress openly in ways which were recognizable to other gay people, for clothing is a cultural institution. When we think of certain peoples, such as Native Americans or the Swiss, we immediately think of their "native costumes." We also developed meeting places imitative of those

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straight people had: These included private social clubs, bars, salons, etc. But because we had always been integrated (willingly or not) into the mainstream heterosexist culture, the culture we developed was borrowed, transformed at best into same-sex patterns that imitated heterosexuality. We played their roles: There was a "man and a woman," except that this time both were of the same gender. We danced, but it was their dances. We created some words but used their language. In short, we developed a "subculture."

As long as we hid in the darkness of bars, private clubs, or discreet salons (also bushes, baths, and tea rooms for men), heterosexuals permitted our "subculture" to exist, as long as we didn't get so bold as to show our faces in the light of day. *They kept us in the darkness* of the bars (usually owned by straights and later by organized crime, which manages to profit from anything "illegal") as they had kept us in the darkness of our ignorance about our past, about other lesbians and male homosexuals who had gone before us, as they had kept us in the dark and in silence and in isolation, never knowing who else was "one of us." With the threat of ostracism or worse, they forced us to hide our identities, to wear masks; in short, we were expected to marry to cover "it" up or at best never to reveal to them the deepest truths about our sexuality. The irony was, of course, that the masks were always on the heterosexuals, for the lesbian or male homosexual who hid never knew for certain who really was aware of her/his true identity. Thus, they permitted us to exist so long as we allowed them not to perceive our true feelings, and the greatest fear they left us with was one of being discovered to be what indeed we really were—different.

The Stonewall uprising in 1969 and the gay liberation groups that came afterwards flaunted that difference. But even more importantly, we broke down the isolation and silence that had entombed us for countless centuries. We found each other—outside the dark confines of the bars and other "social clubs." But once we gathered together in groups, rather than as couples or in fleeting sexual encounters, what was it that we had in common? Was there anything that made us a "people?"

The emerging answer is yes, and the culture that has grown since the Stonewall rebellion has been an important contribution (perhaps the most important) of the current gay and lesbian movements. Legislative gains have been minimal. We have merely chipped away at silences and at social prejudice; we have but gained a few token open representatives in prestigious positions (although thousands more lurk in the closet!). But in the ten years since the Stonewall uprising, we have created a culture and put fruitful energy into unearthing our heritage. That's a major achievement. Even if all the laws turn against us, if the so-called backlash of heterosexuals against "permissiveness"

increases (although I personally don't believe there is a backlash since I don't believe I've ever seen a frontlash—that is, any true acceptance), we will still have our songs to sing, our books to keep with us, our herstory to treasure in our hearts, and the knowledge that there is a common core uniting us as a people. *We are a people who have always survived and always will survive!*

The flowering of culture in the past decade has been especially true for lesbians. I think, in part, this has happened because while gay men had more of a subculture because of "camp," its acceptance in the mainstream culture (as by Susan Sontag and others), lesbians, since we are women, have been more subsumed and at the same time isolated in the straight culture. Therefore, theoretically, we started with a blank slate. Even though that state would appear to be a disadvantage, it actually made is easier to build a new and different culture. However, it remains to distinguish what is really "us" and what is the baggage of our heterosexual upbringing and endless brainwashing. So for many lesbians, separatism became the means for finding our true identities. In isolation (this time, *isolation* meaning self-chosen separation from straight women and all men instead of isolation within the man's world) we can find what feels genuine and what is borrowed. We can talk with each other, expending no energy on men or straight women, and discover what we want, who we are, what our common values, goals, desires are. Gay men, due to the fact that they have for the most part held onto their male privilege (and straight institutions which give them that privilege) haven't been able to disassociate themselves as much or as often from straight culture.

Some Politics and Culture

This discovery of each other has led to a genuine flowering of culture, one which has created lesbian music, publishing houses, spirituality and religion, educational institutions, garages, restaurants, karate schools, political and social groups. That may seem like a strange mixture since men, especially leftist men, have always pitted politics against culture, and posed them as two alternatives instead of as part of one whole. And wholeness, a complete circle, is a form, I believe, which is inherent to women as the phallus and phallic institutions are the archetypes of male culture. Wholeness goes back to the womb, to the mother and her mother before her, to the unbroken cycle of life (being born to a woman and giving birth to other women and to oneself). All this is, I am convinced, at the heart of women's culture. The circular form means inclusion of everyone and everything whereas phallic form and thinking with their hard, rigid structures, institutions, and rules mean divisions, exclusions. Phallic thinking also

means one person rising above another, one thing or person being bigger than another—in short, the whole idea of hierarchy.

Therefore, to say that there is either art or politics, culture or politics, building a garage/restaurant or building a revolution smacks of male, either/or exclusive thinking, the epitome of which must be the existentialist philosophers, such as Jean-Paul Sartre or Albert Camus. Thus, if we are told that we have to choose, we can answer that we do *not* have to operate within male choices or male questions, for the quesitons invariably set up the answers. We must and can set aside even the questions.

I keep talking about the development of women's culture and women's thinking, and this brings up two points which must be covered before I go on to discuss more specific aspects of our culture. First, I use women's culture (some would respell it *womyn's* or *wimmin's* to get rid of the root *man* from the word) and lesbian culture interchangeably. I do this purposely because I think that women's culture and lesbian culture are basically the same. Almost all the women producing today outside of traditional home-related work—whether it be books, records, garages, restaurants, women's centers, and even abortion clinics—are lesbians. I'm even certain that if we dig far enough into herstory, we will discover that almost every woman who was doing something atypical was a lesbian. Today one has to look pretty hard to find a straight woman active in our arts. For example, in music, Holly Near was the "token straight woman," and now she too is a lesbian!

Secondly, I talk of women's/lesbian culture and not gay male culture. I believe that culture is one area in which lesbians have greatly diverged from gay men, perhaps because, as I have pointed out, gay men had somewhat different roots, and after all, they *are* men. And although we do have common experiences, such as coming out, problems with the straight culture (laws, discrimination, harassment, etc.), the culture we have developed from the same sexist oppression is very different. This is true, as I've said, in part because gay men, being men, with more stake in the ruling culture, have relied heavily on already established institutions and forms for their "new" culture. Lesbians, twice removed and thoroughly alienated, have started from scratch.

Also, we are not a people in the sense that other groups have been a people. Blacks have been black men and their women; Jews have been Jewish men and their women, and lesbians are being very careful (as Rose Jordan pointed out in *After You're Out*) that we do not become the women of gay men because they have no women. If we do become a true, united people, it will be the first union of choice,

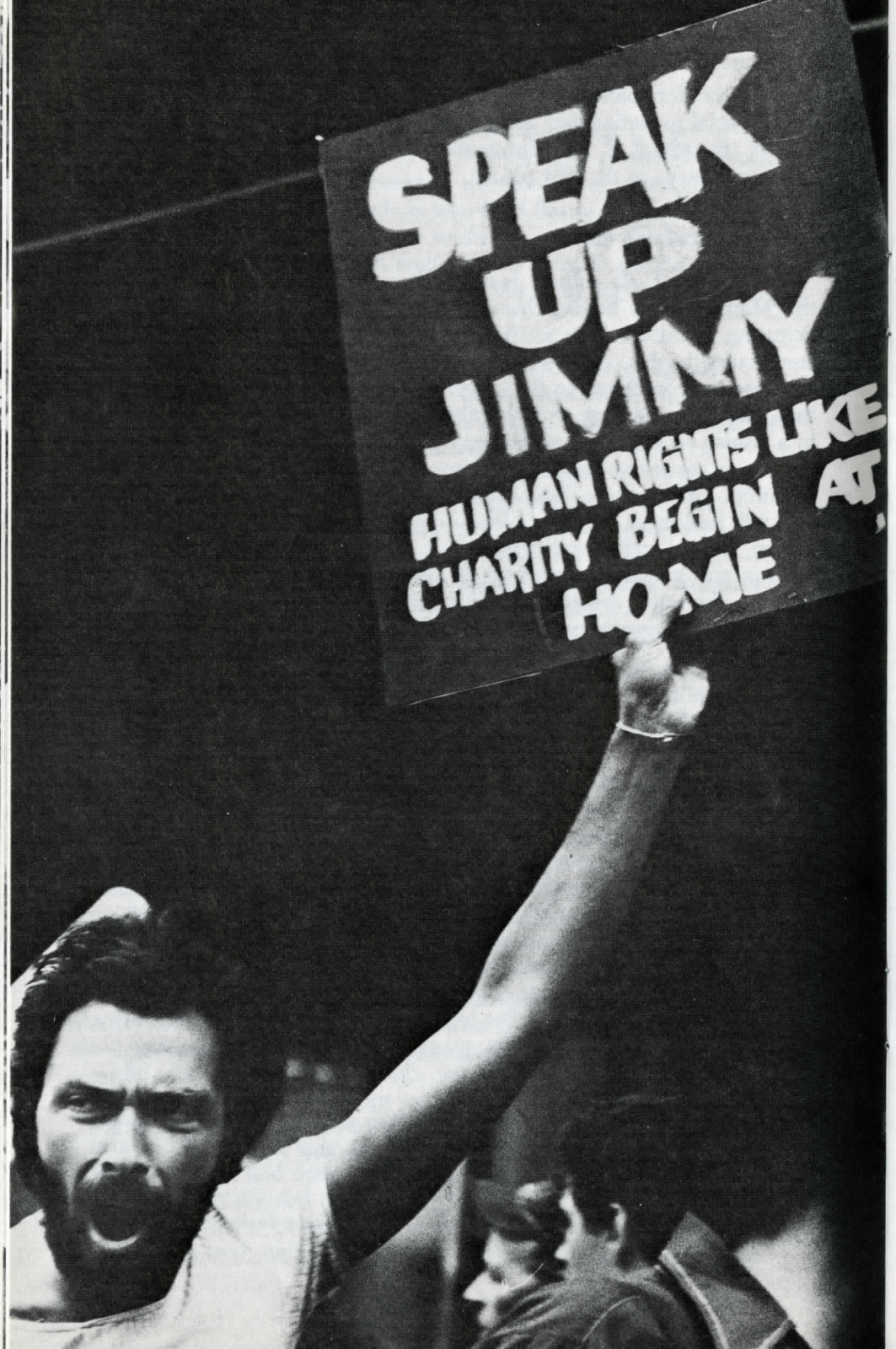
and not the domination of the male over the female of the ethnic/racial (or whatever) group. We will not allow such domination. Part of the refusal of male domination was what led many women to become lesbians in the first place!

Culture and Us

The power of our culture, is most often positive. By participating in this March and by buying this magazine, for example, you are participating in culture. You are helping to support the many people who contributed to this, and perhaps you will also contact them and give them positive feedback so that they will continue writing. Also, every time you buy a lesbian or gay male record, book, or magazine, or eat in a lesbian or gay male restaurant, or have your car tuned by a lesbian, you are giving lesbians and gay men encouragement—and the resources—to continue. You are also making a political statement that you will no longer let your culture—your very lives—be defined, controlled, owned and operated by others, that you are the supportor, creator, and intricate component of a new society (for the distinction between the active creator and the passive consumer is again a false choice—we all create something and we all consume).

Finally, by supporting and being part of the lesbian and/or gay male culture, you and I will *prevent ourselves from becoming co-opted* into the mainstream heterosexist culture, again subsumed and eventually consumed by the so-called majority. *Our goal is not to see one lesbian pursuing another across a field to advertize some product like hair coloring but to create a world in which hair coloring is not the basis for pursuit.* Only by remaining outside that "acceptance" can we ever change ourselves, our gay brothers, straight sisters, and eventually the oppressive male heterosexist culture in general. Change will not happen if we are co-opted or bought by compromises. Only if we turn our double-alienation (as women and as lesbians) into a positive force and if we create, learn, and grow from that which is not a part of this male-dominated, nonnurturing, polluted world can we change ourselves and create change. For lesbians are not just another minority. *If our goal becomes equal rights, we will only become the same as those who pollute, destroy, kill, rape, cherish property over life,* one type of person over another. Instead, *we must hold onto the practice and support our lesbian culture so that we can create a world* in which we and our real and spiritual children shall be free.

Byline: Karla Jay is also the co-author of *The Gay Report* (Summit Books, 1979).



B. Lane

Lobby for Justice

by Brandy Moore

The need for lesbian and gay involvement in the political process of the United States is an imperative that we cannot ignore. The March on Washington will provide an opportunity which will give us that involvement and allow for an education of our supporters and friends on Capitol Hill and in the White House.

Most Congresspersons are unaware that they have lesbians and gay people in their constituency. We, as a people, are painfully aware that our concerns do not always get an "airing" or that we do not receive any consideration for our tax dollars, our contributions to other movements, or recognition for our humanity. What to do?

Constituency Lobby Day can be an important adjunct to the strength we showcase on October 14. October 15, 1979! The day after the March, while Washington and the nation are still absorbing the reality of the largest, national, lesbian and gay rights demonstration in history, will be the time to press for concrete changes in federal government policy towards our community. There will still be thousands of marchers in Washington, we shall have national and international media attention, and most of us will have shown the strength of the lesbian and gay community. After having stated our overall purpose in the March, we must focus our attention upon tangible goals. INVOLVEMENT!!!!

Constituency Lobbying can provide a vehicle for more personal involvement in pressuring the government for equal rights for our people, can force elected officials to deal with us as voters, and can forge the way for the media to treat us fairly in any coverage of our events, and lastly, can convince Congressional legislators and bureaucratic persons of our influence. That we can have an impact is certain, to what degree is not as certain until we begin to do the work. Constituency Lobbying will not end with the day on the Hill, but must continue until we realize our goals. "Until all of us is free, none of us is free!"

Lobbying efforts can be developed in the home states of many marchers and their elected officials. If people will come out of their closets, demand to be heard; then we shall see some change.

That we must develop statewide networks to provide ongoing communications between the various organizations in our community is necessary. The use of phone trees, mailgrams, local caucuses, and

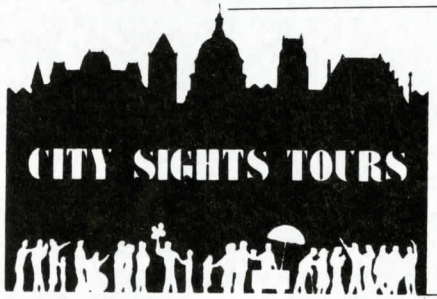
meetings will facilitate our lobbying efforts. The process of involving the broad diversity of our numbers will insure the flow of communications, if we remember that our goals are usually quite similar and that it would be simpler to go towards them in unity, rather than a single file of just one segment of our "family."

Core groups must be formed to monitor the voting records of our legislators at the state level and at the national level. Gay business groups should continue their pursuits, but can be heartened by the tremendous support group of the whole community, in terms of the contributions to the culture of the country. With their expertise in the business fields, these persons can initiate many fact finding methods for a continuous push on behalf of lesbian and gay rights.

If we can harness our energies to set policy for our own organization, we can have the influence we need to stride towards freedom. Many will say that the time is wrong. Such a judgement has been the stock retort to anybody's attempts to make their lives meaningful. Lobbying is a process of public relations that must be done again and again. Thus, if we begin to offer the opportunity to the various segment of our community, then we can be assured that there will be a flow of information, a resurgent energetic component from the community, and a lasting pride of having affected the movement in a positive sense.

The single most important aspect of Constituency Lobbying is that we will no longer be in the closet of political activity, but will be gathering our strength and speaking out about our destiny.

The 15th day of October, 1979 will say to the world that we are unified, that we are dedicated, and that we demand our freedom NOW!



LOOK FOR OUR DOUBLE—DECKER BUS TOURS SPONSORED BY THE D.C. OFFICE OF THE NATIONAL MARCH ON WASHINGTON

Group Tours. . .Tailored for the Individual
Suite 531, National Press Building
Washington, D.C. 20045

202-638-1222

Five Demands

- **Pass a comprehensive lesbian/gay rights bill in Congress**
- **Issue a presidential executive order banning discrimination based on sexual orientation in the Federal Government, the military and federally-contracted private employment**
- **Repeal all anti-lesbian/gay laws**
- **End discrimination in lesbian mother and gay father custody cases**
- **Protect lesbian and gay youth from any laws which are used to discriminate against, oppress and/or harass them in their homes, schools, jobs and social environments.**

Dear Congressperson_____/,

I am writing to urge your active support and co-sponsorship of H.R.2074 (Congressperson Ted Weiss/Congressperson Henry Waxman, Chief Sponsors). This legislation would amend existing civil rights law to prohibit discrimination based on "affectional preference or sexual orientation" in employment, housing, and the military.

Many lesbians and gay men face unjust discrimination in employment, etc. if they are discovered to be lesbian or gay. H.R.2074 would simply guarantee to lesbian and gay people the same rights taken for granted by most others in our society.

Because of fear of discrimination, many of your lesbian and gay constituents may not have discussed this concern with you previously. But, I can assure you this legislation does affect a substantial number of your constituents. Many people live in constant fear that if they are "discovered" to be lesbian or gay they may be fired from their jobs, evicted from their apartments or homes, or face other forms of discrimination. A person's sexual orientation is as irrelevant to job performance etc. as their race, creed, color, national origin or gender.

I would like to learn your views on the issue of civil rights for lesbians and gay people, and more particularly, your views on H.R.2074. If you have questions or concerns regarding the legislation, I'm sure the Gay Rights National Lobby, the March on Washington Constituency Lobby Committee, or the National Gay Task Force, would be anxious to discuss them with you. They can be reached at (202) 462-4255.

This issue means a great deal to me and I'll appreciate your serious consideration of this important civil rights matter.

Sincerely,

(Name)_____

(Address)_____

(City, State, Zip)_____

Third World Conference

Schedule of Events

Thursday

9:00—11:00 PM Conference Registration

10:30 PM Evening of the Arts
(Featuring cultural events of various ethnic groups including Juan Valentino/Phillip Baker)

Friday

9:00—9:45 AM Welcome

10:00—11:15 AM SESSION I

Strategies In Funding A 3rd World Lesbian/Gay Counseling Program	Pool Area I
Gay American Indians Information Workshop	Ballroom Area I
Role of the Homosexual in the Black Family	Conference Room 308-310
Lesbian Feminism and 3rd World Women	Ballroom Area II
The Latin American Gay Liberation Movement (Origin, Development & Perspective)	Pool Area II

11:30—12:45 SESSION II

Consciousness Raising	Conference Room 308-310
Chicano Identity	Ballroom Area I
Black Gays of the South	Pool Area I
Developing a Communication Network	Ballroom Area II
The Media and 3rd World Issues	Pool Area II

12:45—2:00 PM LUNCHEON Kilimanjaro
Historical and Traditional Issues of the Cultures

2:15—3:30 PM
Caucus Meetings

3:45—4:30 PM SESSION III

Parenting	Conference Room 308-310
Forum on Third World History	Ballroom Area I
'Isms within the third world	Pool Area I
Lesbians and Gay Films	Ballroom Area II
Big Approaches to Little Ideas	Pool Area II

4:45—6:45 PM DINNER (on your own)

5:30—7:30 PM
Caucus Meeting
Regional
Organizational

7:30—9:30 PM
Panel Discussions: The 'Isms on:
1) How we relate to existing lesbian/gay organizations
2) How we relate to third world community
Panelists: Pat Norman, Barbara Cameron, Phillip Baker, Larry Bagneris, Jr., Juanita Ramos, Joe Norton, Rani Eversley, Armando Gaitan

10:00—12:00 PM
Pool Splash/Guitar playing (100 maximum) Pool Area
(WSIs check in at registration desk by 6 PM)

Saturday

8:30—10:30 AM
Registration (Caucas meeting space available)

9:00—9:45 AM
General Sessions Ballroom

10:00—11:15 AM SESSION IV

Consciousness Raising	Douglas Hall Room 32
Organizing the Lesbian/Gay Community	Ballroom
The Mental Health Industry: An Agent of Oppression	Douglas Hall Rm. 34
The Dynamics of the Prison System	Conference Room 308-310
Religious Issues	Douglas Hall B14
Researching 3rd World Communities: A Look at Black Men	Douglas Hall 20D
Teenagers	Douglas Hall 20E

"FRANKIE AND JOHNNIE"
(Sung to the tune of "Frankie and Johnnie")

Frankie and Johnnie were sweethearts,
Oh, what a romance they had.
They couldn't hold hands in public,
They couldn't rent a pad.
It was so sad, somebody done them wrong.

Frankie went down to the draft board
To work for his country one day.
He passed every test that they gave him,
Till they found out he was gay.
It was so sad, somebody done him wrong.

Well, Johnnie was a Federal employee,
A big shot at GSA.
The Star got a hold of a story
That our Johnnie was gay.
It was so sad, he left his job that day.

Frankie's ex-wife had a lawsuit
To take Frankie Junior away.
Oh, how he loved his daddy,
And he knew that Frankie was gay.
It was so sad, she got him anyway.

Frankie and Johnnie loved dancing;
Down to the disco they went.
They didn't have ten ID cards,
So the doorman turned them back—
Cause they were black, somebody done them wrong.

Frankie and Johnnie are marching
With their gay sisters today.
United in our commitment
To end oppression of gays.
Sad no more, we're gonna have our day.

Sexual Revolution & Social Revolution: Pool Area
Focusing on Cuba
Homosexual Front of Revolutionary Action (Mexico)

People of Mixed Blood — Douglas Hall Rm. 33

11:30—12:45 SESSION V

Alcoholism — Douglas Hall Rm. 33

Travelling Gay History Show: Ballroom
A 3rd World Gay History Project

Influence of North American Lifestyles on Lifestyles of Latino Gays — Douglas Hall Rm. 20F

The Mature Lesbian — Conference Room 308-310

Suicide

Communicable Diseases

A Look at Racism and Sexism by Non-Third World Lesbian/Gay Community (for Non-Third World only) — Douglas Hall 20D

12:45—2:30 PM LUNCH (on your own)

2:30—4:30 PM SESSION VI — Kilimanjaro

2:30—3:30 Communications Network
Adoption of Criteria to Select Task Force Members
—Ethnic Group Representation
—Geographic Representation

3:30—3:45 Break

3:45—5:00 Political Network and Selection of Task Force

6:30—7:30 PM DINNER — Ballroom
Audre Lorde, Keynote Speaker
Noted Writer and Author of *The Black Unicorn*

10:00—1:00 PM DISCO — Ballroom

Sunday

8:30 AM Continental Breakfast — Kilimanjaro
Donuts and Coffee

10:00 AM March on Washington
Line up at 4th and Constitution Aves. (Third World Delegation may decide to march from Harambee House to join March route.)

2:00 PM March rally begins at Washington Monument Grounds.

Monday

Constituency Lobby Day. **LOBBY THE HILL !!!**

Fall FESTIVAL OF EVENTS
the Follies
24 "O" STREET S.E. WASH. D.C.

NOW SHOWING "BOY'S POURRI"

OCT. 15-18 WET JOCK CONTEST
FREE BEER & HOT DOGS Cash Prizes Nightly

OCT. 17 "WHERE JOEY LIVES"

OCT. 24 J. Brian's "MALE STAMPEDE"
AND THE
4th Annual Reunion

OCT. 31 East Coast Premiere "JOCKS"
STARRING... IN PERSON Jack Wrangler
"...Jack Wrangler is the most exciting actor on the American stage."
DENVER POST - Friday, April 14, 1979

Organizing for Freedom

by Brandy Moore

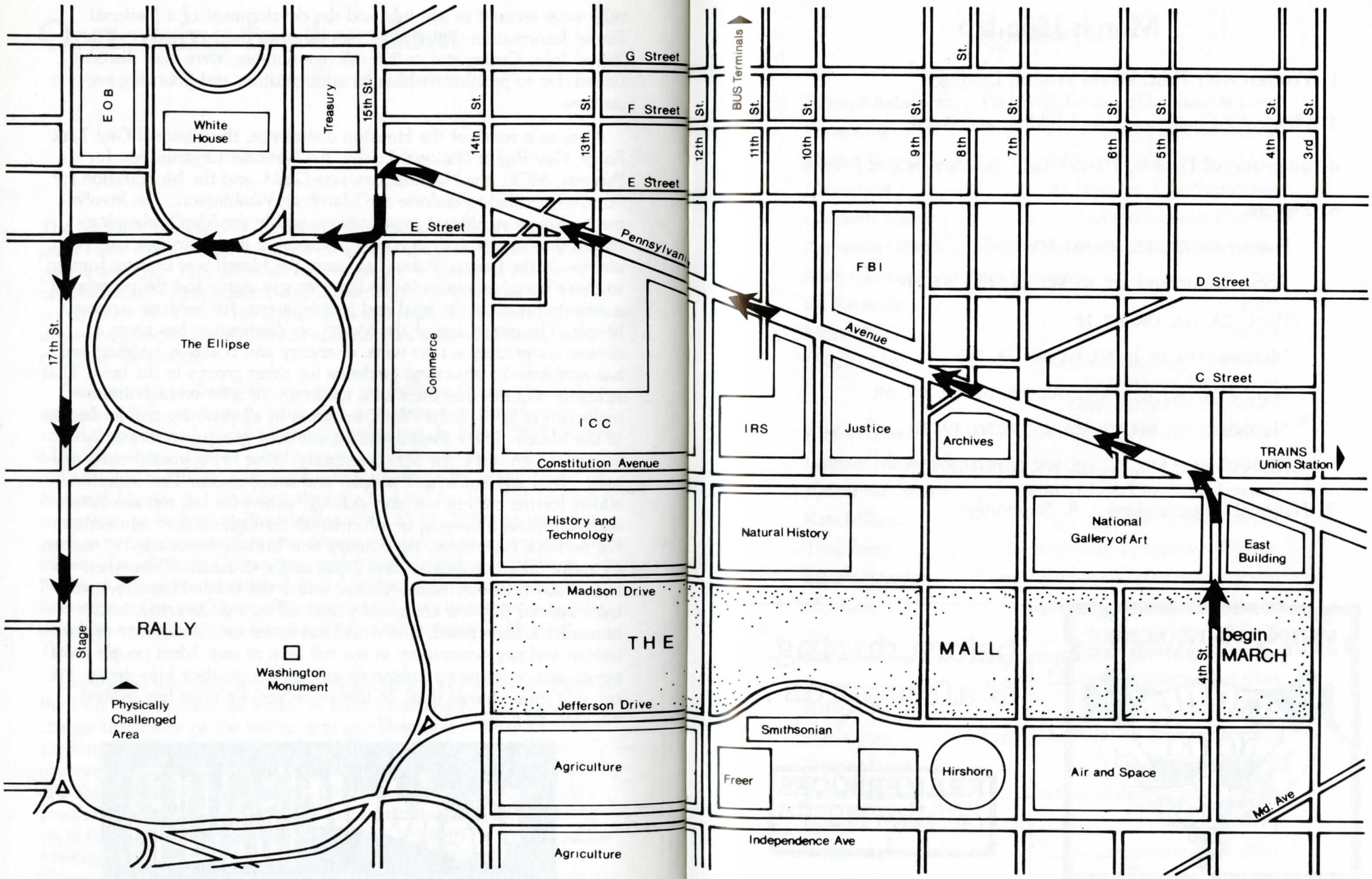
The National March on Washington for Lesbian and Gay Rights is a grass roots effort bringing together a diverse group of lesbians and gay people and their supporters across American to plan and execute a celebration and demonstration of our strength, in Washington, D.C. on October 14, 1979. This ambitious effort depends on a strong, coordinated network of organizers in communities large and small, urban, rural, for its success.

Established initially by the call from an Ad Hoc Committee in Minneapolis, Minn. in August, 1978, this committee was thwarted by internal struggles and dissolved shortly thereafter. In Nov., 1978, Harvey Milk was assassinated in San Francisco. Activists in San Francisco, Philadelphia and New York began discussions on the organization of a National March. In December, they made a call for the first planning conference to be held in Philadelphia, Feb. 23-25, 1979. At that conference an interim structure was developed, including a Steering Committee, Coordinating Committee, and several working committees. The National office was established in the Spring of 1979, and regional offices soon followed. These offices organized Area conferences to select delegates to the National Steering Committee meeting in Houston, Texas.

During the weekend of July 6-8, people from 31 states converged on the Univ. of Houston, in Texas, to hold a conference that was to change the course of the lesbian and gay liberation movement. There, 128 delegates, 48% women and 28% Third World persons, plus observers and press discussed the questions concerning lesbian visibility and the inclusion of Third World people in all leadership and policy positions within March planning. That conference was co-chaired by six persons on a rotating basis to allow the broadest facilitation of the meeting. Since March organizing was being done by transperson (transexuals, transvestites, transgenderists, drag queens, and female impersonators) along with all the other various organizers in the country, there was considerable discussion about a policy of non-discrimination towards these people. Out of those discussions came the inclusion of transperson within all March literature, and on advisory boards to the structure of the organization of the March. Permits for the March and

rally were secured in late July and the development of a National Travel Information Center was established in that conference. The Travel Info. Center and its 800 toll free number, were later discontinued due to problems within its administation and financing procedures.

Also, as a result of the Houston conference, the National Gay Task Force, Gay Rights National Lobby, the National Organization for Women, MCC, the National Lawyers Guild, and the Mobilization for Survival decided to endorse the March on Washington. The involvement of these significant organizations within the March planning placed the "movement" in a new relationship in the struggle for civil liberties in the United States. For once, the March was on sure footing to make broad advances in the fight for gay rights and the promise of a definite future in the legal and judicial arena, for lesbians and gay people. The organizing of the March on Washington has given a diverse community a new wave of energy and coalition building and has established a structural guideline for other groups in the land. That structure requires that there be a minimum of 50% women and a minimum of 20% Third World inclusion in all planning and leadership of the March. There should also be advisory groups, other hardly recognized groups from our community; these being youth, older persons, physically challenged people, and transpersons. This inclusion allows for the clearest decision making, allows for full representation, and maximizes a flowing of information throughout the community. For national organizing, the country was broken down into (7) regions to insure urban as well as rural input to the structure. Thus when we march down Pennsylvania Avenue before the White House, we will have assured that our community with all its joy, diversity, and humanity is showcased. The world has never seen the beauty of the lesbian and gay community in the full light of day. Most people have never seen or known a lesbian or gay person, to their knowledge. We can and must change that! To free ourselves, we must free others! We shall be FREE!



MARCH ROUTE

National March on Washington for Lesbian & Gay Rights

March Line Up

1. Women with Third World Women Leading
2. Physically Challenged 3. Children and Aged
4. International Lead by Puerto Rico 5. Parents and Friends
6. Regions:
   - Prairie: TX, OK, KS, NE, ND, SD
   - Rocky Mountain: MT, ID, WY, CO, NM, AZ, NV
   - West: CA, WA, OR, AR, HI
   - Midwest: OH, IN, IL, MI, WI, MN, IA, MO
   - South: VA, NC, SC, GA, FL, AL, MS, LA, TN, KN, AR
   - Northeast: ME, NH, VT, MA, CT, RI, NY, PA, NJ
   - Mid-Atlantic: MD, DC, DE, WV, NORTHERN VA
7. National Organizations 8. Supporters

before, during,
& afterwords...

KRAMERBOOKS
&afterwords
A café

open early & late, till 3 am thurs-sat

1517 connecticut ave nw,

just above dupont circle

Speakers:

Richard Ashworth . . . Parents & Friends of Lesbians & Gays
Steve Ault . . . . . March on Washington
Marion Barry . . . . . Mayor of Washington, D.C.
Harry Britt . . . . . San Francisco City Supervisor
Charlotte Bunch . . . . . Lesbian Feminist Theorist
Armando Gaitan . . . Comite Homosexual Latinoamericano
Allen Ginsberg and Peter Orlovsky . . . . . Poet
Flo Kennedy . . . . . Activist
Morris Kight . . . . . Activist
Charles Law . . . . . Keynote Speaker, Director of Institutional Research at Texas Southern University
Audre Lorde . . . . . Poet
Leonard Matlovich . . . . . Activist
Arthur McCombs . . . . . Gay Atheist League of America
Kate Millett . . . . . Feminist Activist, writer
Troy Perry . . . . . Metropolitan Community Church
Juanita Ramos . . . . . Comite Homosexual Latinoamericano
Sky Rose . . . . . Representing Lesbian Gay Youth San Francisco
Betty Santoro . . . . . Keynote Speaker, NY Spokeswoman for Lesbian Feminism Liberation
Arlie Scott . . . . . N.O.W.
Adele Starr . . . . . Parents & Friends of Lesbians & Gays
Eleanor Smeal . . . . . President of N.O.W.
Lucia Valeska . . . . . Co-Executive Director of NGTF
Howard Wallace . . . . . Labor Activist
Congressman Ted Weiss . . . . . Co-Sponsor, H.R. 2074

GAY BUTTONS

2310 Portsmouth 4

Houston, Texas

77098

(pink heart)

No minority has ever achieved its equal rights without the support of the majority.

Enlist the support of your straight friends. Wear the second button yourself.

GAY* is an inclusive term meaning lesbians, gay men and gay transpeople.

COST: $25.00 per hundred, in multiples of 25 of each button, + $5.00 postage
$215.00 per thousand, in multiples of 100 of each button, postage included
$180.00 per thousand of each button, postage included

Order forms available in the Logistics Office, 943 9th Street, NW

After expenses, all profits will go to the Houston Human Rights League and other gay service organizations.

Logistics Information

PARKING AREAS

Bus Parking: West Potomac Park
(Police will direct buses to other areas as West Potomac Park fills)

Buses are to park in designated areas *before* allowing marchers to depart.

Bus Identification: At least two highly visible identification signs should be placed on each side of the bus and should be attached from *within.*

Bus Marshall: A bus marshall will greet each bus prior to marchers bus departure. Each bus should have at least one delegation march facilitator whose responsibility it is to serve as information provider. This individual will be given a packet of information and a visible identification tag.

Car Parking: Parking of cars is an individual responsibility. The following information may be of assistance:

Physically challenged individuals may park in the 16th Street oval (see map) or may be dropped off at the assembly area. Check-in point to receive handicapped vehicle decal is at the southeast corner of 4th and Pennsylvania Ave. between 10 a.m. and 11 a.m.

Park and Ride: Park car in area outside downtown D.C. and use bus or train to get to assembly area.

For route and schedule information, Park-Ride location and Metrorail/Metrobus routes, phone: (202) 637-2437 or TTY (202) 638-3780 (Available 6:45 a.m.—11:30 p.m. EST) Local calls at pay stations are 15 cents in Washington, D.C. and Maryland; 20 cents in Virginia.

ASSEMBLY AREA

Location: 4th and Madison (between Constitution and Independence). Signs designating Regions, and Organizations are on the mall.

Assembly Time: 10 a.m.

Format: General information, statement of demands, songs and chants, spirit uplifting.

MARCH

March Time: Step-off at 12 Noon

Length of Parade Route: approximately 2 miles

Time Allotment for head of the line to reach rally site: 1 Hour 15 Minutes

March Route: North on 4th Street to Pennsylvania Ave. West on Pennsylvania Ave. to 15th Street. South on 15th Street to E St.; E St. to 17th St.; South on 17th St. to Monument grounds.

March Information: Call 547-7601 for March Information.

Security

The success and effectiveness of the march is dependent on its being a peaceful event. Accordingly, facilitators have been trained in non-violent techniques. Marchers should cooperate in following the policy of peaceful demonstration.

Lawyers and Bailbonds persons can be reached at the March Offices during the March should there be trouble (789-1070).

General Information

Sales Items:

General Information Booths will be set-up at the assembly areas and the Rally site. Persons/organizations that wish to sell supportive materials must check-in at these Information Booths for authorization. Sale of items must be operated person to person. This means that without a vendors license, all sales must be made without tables or stands. Additionally, items must be sold only at the assembly area and rally site.

OFFICIAL MARCH ON WASHINGTON SOUVENIR PROGRAMS WILL BE AVAILABLE BEGINNING OCTOBER 12th FOR $1.00.

First Aid:

First Aid will be available at the Assembly area and the Rally area, ask Security Personnel for information.

Housing Center:

Marchers who need assistance locating housing in the D.C. area, as well as general information about D.C. transportation and services can come to the Housing Assistance Center:

George Washington University
Marvin Center Student Union
800 21st St. NW (corner H & 21st)

During the March Weekend, with 24 hour service.

Housing information will not be given over the phone. To reach the Marvin Center, take Metrorail to Foggy Bottom Station at 23rd and I Streets, NW. Marvin Center is two blocks away.

Ride Center:

Lambda Rising
2012 S Street, NW
Hours Noon—9 p.m.

Will post notices, etc. offering rides or seeking rides, general information.

March Facilitators: Distinctly identifiable bearers of general information concerning the route. The facilitators are trained in non-violent tactics.

Training sessions for March facilitators will be held on a 2 hour rotating basis 10 a.m. to 6 p.m. Saturday, Oct. 13th. Phone 547-7601 for location and directions. If you will be arriving early and plan to attend training, please phone (202) 789-1070 and leave essential information.

B. Lane

Calendar of Events

MARCH Weekend and Constituent Lobbying Day

Friday Saturday Sunday October 12-14	**Third World Lesbian/Gay Conference.** Harambee House, 2225 Georgia Avenue, NW. (202) 462-5400. Registration fee $15, payable to NCBG. Disco Saturday night, (see Third World Conference, pp 25).
Friday October 12 8 PM	**Maxine Feldman & Judy Reagan.** First Congregational Church. 10th & G St. NW. Tickets $5 at door (women only).
Friday October 12 8 PM	**Pat Bond** in "Conversations with Pat Bond" and Tom Wilson, Dworetsky Auditorium, George Washington Univ., 2201 G St. NW, Tickets $6.50. Available at Lammas, Lambda Rising, Leather Rack, GCC/DC, and at the door. (232-7103)
Friday October 12 10 PM-Midnight	**GCC/DC Coffee House,** 1469 Church Street, NW 232-7103
Saturday October 13 9 AM—9 PM	**Lammas Open House,** 327 7th Street, SE. (Women's Bookstore)
Saturday October 13 1 PM—6:30 PM	**Parents & Friends of Gays.** Day long meeting and discussion groups. Dinner $4.50 at 6:30 PM. M.C.C. Church, 945 G Street, NW
Saturday October 13 1 PM—4 PM	**Gay Youth Open House,** Bachelors Mill, 500 8th St. SE (21 years old or younger, only). Further info, contact Gay Hotline, (202) 547-7601.
Saturday October 13 2 PM	**Parents who are Gay Rap Group.** Georgetown Regional Library, Wisconsin Avenue and R Street, NW. Contact Vern 232-8855.
Saturday October 13 2 PM—5 PM	**Lawyers, Law Students & Legal Workers.** Steering Committee, 2nd Annual Law and the Fight for Lesbian and Gay Rights Conference. Open to all interested persons. To be held at the Marvin Center. 800 21st Street, NW. George Washington University, 5th floor Social Lounge.

Saturday
October 13
3—6 PM

Texas Style Barbecue, Lost & Found, 56 L Street, SE Tickets: $8.00, includes 3 free drinks (beer or soft). On sale at door if available. (202) 488-1200.

Saturday
October 13
5 PM—Midnight

GCC/DC Coffeehouse, 1469 Church Street, NW. 232-7103.

Saturday
October 13
6 PM

First Annual Lesbian/Gay Concert. FREE TO PUBLIC. Sylvan Theatre, on the Mall near Washington Monument. Produced and MC'd by Robin Tyler.

Gotham

Carol MacDonald & Isis	Flo Kennedy
Gay Marching Band	Troy Perry
Meg Christian	Margo St. James
Maxine Feldman	Kate Millett
Castleberry-Dupree	Morris Kight

Saturday
October 13
6 PM

Washington State Reception. Mayflower Hotel. Information (206) 322-2000.

Saturday
October 13
7:30 PM

Dignity Mass for Gay Rights and Social, Sts. Paul & Augustine Church, 15th and V Streets, NW. All welcome. For information, call Dave 332-2424.

Saturday
October 13

Baltimore, Dinner at the Gay Community Services Center (301) 837-5445.

Saturday
October 13
8 PM

Pat Bond in "Gerty, Gerty, Gerty Stein in Back, Back, Back" and Tom Wilson. Dworetsky Auditorium, George Washington University, 2201 G Street, NW. Tickets $6.50. Available at Lammas, Lambda Rising, Leather Rack, GCC/DC and at the door. For info, call 232-7103.

Saturday
October 13
8 PM—11 PM

Open House Aboard a Boat, Parents Who Are Gay. On the Mauta Queen, 1st Boat on H. Dock behind Casa Marie Restaurant, 72 Water St., SW. Refreshments served, children welcome. Call 547-7601.

Saturday
October 13
9 PM—1 AM

Women's Dance, Blue Room, Shoreham Americana Hotel. Connecticut Avenue at Calvert Street, NW. Tickets available $6.00 advance, $7.00 at door. Capacity, 1,100. Washington Area Women's Center, 1825 18th Street, NW.

Saturday
October 13

Les Ballets Trockadero de Monte Carlo. Tickets $20 Benefit for Gertrude Stein Democratic Club and Gay Activist Alliance. (667-5139).

Sunday
October 14

Breakfast: Gay Community Services Center, Baltimore (301) 837-5445.

Sunday
October 14
9:30—11:30 AM

Business People's Brunch, Washington Hilton, 1919 Connecticut Avenue, NW. Speaker: Charlotte Bunch.

Sunday
October 14
10 AM

Assemble for the MARCH: 4th & Madison (between Constitution & Independence). Signs for Regions, States, VIPs, Physically Challenged, etc.

12 Noon

MARCH DEPARTS

Rally: Washington Monument Grounds

Sunday
October 14
5 PM—9 PM

GCC/DC, Coffeehouse, 1469 Church Street, 232-7103.

Sunday
October 14
7, 10:30, 12:30

"The New Miss Arlie Stone Ladies Society Orchestra" from Los Angeles and "Casse Culver and the Belle Star Band," Child Harold, 1610 20th St., NW. $4 cover, call Roadworks 234-9388.

Sunday
October 14
8 PM—11 PM

Lawyer & Legal Worker Reception, Antioch Law School, 1624 Crescent Place, NW (Corner of 16th & Crescent) contact Kevin (202) 483-2942.

Monday
October 15
8 AM

Constituent Lobbying Day. Day long lobbying effort to reach all Senators and Representatives culminating in White House visit by representatives—press conference afterwards.

Briefings and lobbying packages to be given throughout the day at Metropolitan Community Church of Washington, D.C. M.C.C., 945 G Street, NW.
Steven Endean 789-1070
Paul Boneberg Dolores Knight

Monday
October 15
3 PM

Lesbian & Gay Radio Programmers and Technicians Discussion of increased networking and other topics. 3110 19th St. NW, Washington, D.C. 234-4287, 332-1136. All media persons welcome. Hosted by the Stonewall Nation Media Collective.

Endorsers of the March

Academy Awards
Actors Equity Association
Affirmation/Gay Mormons United—Los Angeles
Alaska Lesbian & Gay Coalition
Alexandria Gay Rap Group
Alliance for Labor & Community Action
Amazon—Milwaukee
American Civil Liberties Union Gay Rights Chapter
American Federation of State, County and Municipal Employees Local 2435—Detroit
82—Milwaukee
1723—Philadelphia
American Federation of Teachers Local 3220, AFL-CIO—Madison
American Friends Service Committee
Americans for Democratic Action
Antioch Women's Center
Arizona Escort Services
Association of Suburban People—Plymouth MI
A Women's Place Bookstore
Baltimore Coalition of Black Gays
Baltimore Gay Alliance
Best Distributing Co.—Phoenix, AZ
Bloomington Gay Alliance
Buckeye Rainbow Society for the Deaf—Cleveland
California Human Rights Advocates
Chicago Counseling & Psychotherapy Center
Christopher Street Magazine
Christopher Street Liberation Day Committee—NY
Coalition for Lesbian & Gay Rights—NY
Colorado Citizens Caucus
Comite Homosexual Latinoamericano
Committee for Lesbian & Gay Concerns—Local 26 AFL-CIO
Committee of Lesbian & Gay Male Socialists—NY
Clergy & Laity Concerned
Dallas Gay Political Task Force
DC Area Feminist Alliance
DC Coalition of Black Gays
DC Gay Youth Association
DC Statehood Party
Democratic Socialist Organizing Committee
Detroit Coalition of Black Gays
Dignity
The Dorian Group—Seattle
Emory U. Committee on Gay Education—Atlanta
James Farmer
Free Spirit; Gay Services at Tempe AZ
Friends for Lesbian & Gay Concerns
Gay Activist Alliance—DC
Gay Activist Alliance—NY
Gay Alliance of the Genesee Valley—Rochester, NY
Gay & Young—NY
Gay Archives
Gay Atheists League of America
Gay Black Caucus of Houston
Gay Chicano Caucus of Houston
Gay Community Center—Baltimore
Gay Defense League—Los Angeles
Gay Illini of University of IL
Gay Light Collective—Syracuse, NY
Gayly Speaking—Detroit
Gay Married Men's Association—Baltimore & DC
Gay Mens Alliance of Hunter College
Gay People in Medicine of Wayne State U.
Gay People's Alliance of George Washington University
Gay People's Union of NY University
Gay Political Caucus of Houston
Gay Rights National Lobby
Gay Services of Kansas
Gays in Parkersburg WV
Gay Student Union of Los Angeles Community College
Gay Supporters at Pitt
Gay Survival Fund—Minneapolis
Gay Switchboard of Harrisburg, PA
Gay Teachers Association
'Gay Way' Radio Program—Boston
Gay Women's Support—Columbus, OH
Gay Youth—NY
GEAR Foundation
Gertrude Stein Democratic Club
Greater Gotham Business Council—NY
Grinnell College Gay Alliance
Growth & Support for Alternative Lifestyles
The *Guardian*
Harvey Milk Democratic Club—San Francisco
Hispanic United Gays Liberado—NY
Huntington Coalition for Human Rights
Imperial Court King Father
IMRU—Gay Radio Collective
Integrity of Houston
Integrity of Western Massachussets
Jinx—Los Angeles
Kansas City Gay Coalition
Florynce Kennedy
Morris Kight
William Kunstler
Lambda Legal Defense & Education Fund
Lambda Rising Bookstore
Lesbian Feminist Liberation—NY
Lesbian/Gay Task Force of the National Association of Social Workers
Lesbian News—Los Angeles
Lesbian Radio Collective—Detroit
Lesbian Rights Task Force—Los Angeles
Lesbians Rising of Hunter College
Life Science Church—OH
Lutherans Concerned for Gay People—Houston
Lutherans Concerned/New England
Metropolitan Community Church
Minnesota Organizing Committee
Mobilization for Survival
National Association of Social Workers Gay Task Force
National Coalition of Black Gays
National Ecumenical Coalition
National Gay Health Coalition
National Gay Task Force
National Lawyers Guild
National Lesbian Feminist Organization
National Organization for Women
National Third World Lesbian & Gay Conference
National Women' Political Caucus
New Age—Los Angeles
New American Movement
Onondaga County Human Rights Coalition—Syracuse, NY
*Out Magazine*DC
Parents & Friends of Gays—Los Angeles
Parents Who Are Gay
Portland Town Council—OR
Potomac Alliance
Potomic Socialist Organization
Presbyterians for Gay Concerns
Revolutionary Socialist League
Seattle Gay Community Center
Sexual Identity Center—Honolulu
Sisterhood Feminist Bookstore—Milwaukee
Stars Publication
Stonewall Democratic Club—Los Angeles
Target City Coalition—Minneapolis
Texas Gay Political Task Force
Union of Lesbians & Gay Men—Los Angeles
Union of Sexual Minorities Center—Bellingham, WA
Unitarian Universalist Gay Community—Norfolk, VA
Unitarian Universalist Office for Gay Concerns
United Gay Activists—Frederick, MD
University of MD Gay Community
U. of WI at Milwaukee Gay Community
Valley Women's Martial Arts
War Resisters League
We Are Everywhere—Los Angeles
Westchester Gay Men's Association—White Plains, NY
Westchester Women's Coffeehouse Collective—NY
Womanspace of Ann Arbor, MI
Women & Journal of Liberation
Women's Growth & Therapy Center—DC
Womens Outreach Committee
Los Angeles
Workers World Party
YMCA-Women's Counseling Service—Reading, PA
Youth Against War & Fascism
Youth Liberation Press—Ann Arbor, MI
Zero to Success

Lesbian/Gay D.C.

MOTHERS: 8th & E, SE
PHASE I: 525 8th, SE (544-6831)
THE OTHER SIDE: 1345 Half St., SE 554-5141
BACHELOR'S MILL: 500 8th, SE (546-1525)

FOLLIES: 24 O, SE (484-0333)
LOST & FOUND: 56 L, SE (488-1200)
PIER: 1824 Half St, SW (488-1205)
WAAAY OFF BROADWAY: 55 K, SE (488-1205)
CLUB BATHS: 20 O, SE (488-9731)

ASTORIA ARMS: 809 14th, NW (638-8540)
STRAP: 914 9th, NW (638-8568)
MAN'S WORLD: 900 9th, NW (638-7085)
GAYETY: 9th & E, NW (347-1070)
LES SALON: 804 14th, NW -2nd Floor (638-8110)
LOUIS', THE BARN, THE ROGUE: 9th & PA, NW (393-6544)
EAGLE: 904 9th, NW (347-6025)
EXILE: 9th & NY, NW (347-7008)
LEATHER RACK: 904 9th, NW (347-6025)

CHESAPEAKE HOUSE: 746 9th, NW (347-3600)
OLYMPIC BATHS: 1405 H, NW -2nd Floor (638-8756)
BRASS RAIL: 809 13th, NW

TESS'S: 2000 S, NW (797-7845)
FOOD FOR THOUGHT: 1738 Conn Av, NW (797-1095)
FRAT HOUSE: 2122 P, NW -Twining Ct, (223-4917)
MR. P'S: 2147 P, NW (293-1064)
RASCALS: 1520 Conn Av, NW (234-0975)
LAMDA RISING: 2012 S, NW (462-6969)
HERE & NOW: 2000 S, NW (797-1095)

CADAMUS BOOKS: 11226 Georgia Av (MD) (933-5880)
LAZAMBRA: 1406 14th,NW (483-0680)
MANUEL'S II: 24463 18th, NW ((483-7656)
NOB'S HILL: 1101 Kenyon, NW (797-1101)
CLUBHOUSE LTD: 1296 Upshur, NW (882-7471)
DELTA ELITE: 3734 10th, NE (529-0626)
LAMMAS WOMEN'S SHOP: 321 7th, SE (546-7292)
CY'S: 2412 Wisconsin, NW (965-2412)

Affirmation: *United Methodists for Lesbian and Gay Concerns*
900 Fourth Street, S.W./Washington, D.C. 20024/(202) 543-8403
Special March Weekend Service — Sunday, Oct. 14 — 7:30 P.M.

Brethern Mennonite Council *for Gay Concerns*
Box 24060/Washington, D.C. 20024/(202) 544-0845

DIGNITY/Washington *(Gay Catholics and Friends)*
Special March Weekend Service — Saturday, Oct. 13 — 7:30 P.M.
Sts. Paul & Augustine Church/Fifteenth & 'V' Streets, N.W. (202) 332-2424
Regular Sunday Service — St. William's Chapel, 37th & 'O' Sts., N.W. — 7:30 P.M.

Gay Quakers
Gay Community Center/1469 Church Street, N.W. (202) 234-6268
Meeting Sunday, Oct. 14 — 10:00 A.M.

INTEGRITY/Washington *(Gay Episcopalians & Friends)*
St. Thomas Church/1722 Church Street, N.W. (202) 583-2158/(202) 270-3282
Eucharist and Meeting, Friday, Oct. 12 — 8:00 P.M.

M.C.C. — *Metropolitan Community Church of Washington, D.C.*
945 'G' Street, N.W. (202) 232-6333
Regular Service, Sunday, Oct. 14 — 2:45 P.M.
Special Ecumenical Service, Sunday, Oct. 14 — 8:00 P.M.

M.C.T. — *Mishpocheh (Gay Synagogue) (202) 544-3434*
Services held at Christ United Methodist Church/ 'I' Street, S.W.
between Third & Fourth Streets

Mormon Gays
Gay Community Center/1469 Church Street, N.W. (202) 552-1973

EXPIRES ONE YEAR FROM
DATE ISSUED
MEMBER
1979